佛法的瑰寶

Gemstones of the Good Dhamma
(Saddhamma-maniratana)

An Anthology of Verses from the Pāḷi Scriptures

Compiled and translated by

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巴利佛典詩文集

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序言

佛陀成道後，周遊北印度四十五年，教導他所證悟的真理。他向男仕、女仕、信徒、疑惑者、窮者與富者講道。他常被問及有關世俗的與精神上的事務，並在千萬種不同的事物上給予意見與教誨。他的教誨已被匯集成巴利文《大藏經》──佛法最古老與最正確的記載，但是這些神聖的經典，數量浩大，常人無法全窺及吸收的。《佛法的瑰寶》正是基於這種情況而編纂的。

《佛法的瑰寶》 收集二百一十則佛陀及其證悟弟子所講的詩文。詩文根據標題排列。貫串所有詩文的共通主題是智慧與慈悲──覺悟者所具有的兩大特質。有些時候，佛陀講述維持生活或解決一些實際問題所需的知識；又有些時候，則講述達致精神自由的智慧。在一些地方，祂講述世人的仁慈、如何伸出援手、給予鼓勵及忠於朋友；在另一些地方，講述至上的慈悲、不分彼此的關懷眾生。

佛陀的教誨中，「智慧」部份發展我們理性的一面，可達致越來越深的自我了解。「慈悲」部份發展我們感性的一面，表現出來是對他人的慈愛。《佛法的瑰寶》為你解釋如何激發、加強以及如何應用「智慧」「慈悲」來指導你的生活。經常閱讀這些詩文，它將引導、指示及激勵你邁向佛道。

【編按】：佛法的瑰寶(Gemstones of the Good Dhamma)係澳籍比丘達米卡法師(Ven. S. Dhammika)從巴利文經論中擷取精要並英譯之，由 Buddhist Publication Society 巴英對照出版，漢譯本則由法師的新加坡弟子翻譯。巴英漢本由明法比丘重編。(2008.10.)

Preface

The discourses of the Buddha and his direct disciples have been collected together into a huge body of literature known as the Sutta Pitaka. Made up of both prose and verse, much of this literature is little known to the average Buddhist because of its great size and also because in both style and content it is highly philosophical. One selection of this literature is, however, very well known. It is the Dhammapada, a collection of four hundred and twenty-three verses on various aspects of the Buddha's teachings. The Dhammapada's convenient size, pithy wisdom and, at times, great beauty has made it by far the most popular book in the Sutta Piṭaka.

However, many other verses of equal relevance and appeal are to be found scattered throughout the Sutta Pitaka which remains virtually unknown. I thought it useful, therefore, to collect some of these verses, arrange them according to subject, and present them in such a way that they may enrich the faith and deepen the understanding of those who read them. Most of the verses are the words of the Buddha himself; a lesser number is attributed to his enlightened disciples. But even these reflect the spirit of the Buddha's Dhamma, for it is said: "That which is well spoken is the word of the Buddha." (A.IV,164).

This small work is dedicated to my good friend, Miss Constance Sandham. May these "Gemstones of the Good Dhamma" illuminate the path so that all beings may attain Nibbāna!

About the Author

Venerable S. Dhammika was born in Australia and developed an interest in Buddhism in his early teens. At the age of twenty-two he went to India and was ordained as a Buddhist monk under the Ven. M. Sangharatana Mahathera.

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1.Āyācanā (Request) 請求

1.Homage to you so nobly bred.
Homage to you amongst men supreme.
Peerless are you in all the world.
May all worship be given to you.

1. 禮敬您，聖者！禮敬您，世尊！您是舉世無雙的，願將所有禮敬獻給您！(Sn.v.544.)

2.Homage to you, Enlightened Hero,
you who are completely free.
I have fallen into great distress,
be my refuge and my shelter.

2. 禮敬您，證悟偉人，您是徹底解脫者。我陷入極大的苦惱，請當我的庇護與皈依處。
(S.2.9./I,50.；cf.《雜阿含 583 經》，《別譯雜阿含 167 經》)

3.In the world of gods and men, I see
this brahman true, this simple man.
You I worship, All-seeing One,
so free me Sakka[1], from my doubts.

3. 在天界與人界，我看到這真正的婆羅門，這純樸者。我禮敬您，全見者，請為我摒除心中之疑惑。(Sn.v.1063.)

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[1] Sakka (Sakya): the Buddha's clan name.

4.O Brahma[1], out of compassion teach me
the lofty Dhamma so I may understand,
and relying on nothing else,
may live unclouded like the sky.

4. 啊！至上者，本著慈悲心，教導我至高無上的佛法。使我明白，不再依賴他物，像晴空與雲般地無拘活著。(Sn.v.1065.)

5. Those who have understood the Dhamma
and those who train themselves in it:
O wise and truly gracious one,
tell me how they live their lives.

5. 真正了解佛法，並依法自行修習的人；
智者，真正仁慈者，請告訴我，他們是如何生活的。
(Sn.v.1038.)

2.Dhammavagga (Dhamma)佛法

6.I will teach you a Dhamma,
not hearsay but to be directly seen.
Whoever discovers it and knows it,
and lives by it with mindfulness,
will transcend craving for the world.

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[1] Brahma: he addresses the Buddha by the name of a deity.

6. 我教導你一則佛法，必須親眼直觀，別只聽傳說。誰發現了，且了解它，又以正念去行持它，將超脫對塵世之執著。(*Sn.v.1053.) (‘ * ’ 表示佛陀說的話)

7.Prosperity in life is plain,
decline in life is also plain:
one who loves the Dhamma prospers,
one who hates the Dhamma declines.

7. 興旺在生命中是明顯的，衰退在生命中也是明顯的；誰熱愛佛法便興旺，誰憎恨佛法便衰退。(*Sn.v.92.)

8.Thoroughly understanding the Dhamma
and freed from longing through insight,
the wise one rid of all desire
is calm as a pool unstirred by wind.

8. 徹底了解佛法，從中了悟，而斷棄欲望，智者平靜如止水，不為風所蕩漾。(*It.91-92.)

9. Those to whom the Dhamma is clear
are not led into other doctrines;
perfectly enlightened with perfect knowledge,
they walk evenly over the uneven.

9. 對佛法清楚明了的人，不受其他學說影響；真正覺悟者，擁有完美知識，能平穩地越過崎嶇。(*S.1.8./I,4.；cf.《雜阿含580經》，《別譯雜阿含165經》)

10. Not by water is one made pure
though many people may here bathe,[1]
but one in whom there is truth and Dhamma,
he is pure, he is a brahman.

10. 不是用水便能淨化一個人，雖然許多人曾在此沐浴。但是誰心中有真理與佛法，並且是個清淨者，他便是婆羅門。
(*Ud.p.6.(1-9.Jaṭilasuttaṁ))

11.The path is called “straight,”
without fear” is the destination;
the carriage is called “silent”
and its wheels are right effort.
12.Conscience is the rails and
mindfulness the upholstery,
Dhamma is the driver and
right view runs ahead of it.
13.And whether it be a woman,
or whether it be a man,
whoever travels by this carriage
shall draw close to Nibbāna.

[1] The Buddha’s contemporaries believed that people could be purified by bathing in sacred rivers.

11. 這途徑稱為「正直」，「毫無恐懼」是其目標，這馬車稱為「寂靜」，其車輪是正精進。

12. 意識為車座扶手，正念為車內椅套，佛法為車夫，正見則跑在前面。

13. 不論是婦女，抑或男士，只要乘搭此馬車，便趨近涅槃。(*S.1.46./I,33. ；cf.《雜阿含 587 經》，《別譯雜阿含 171 經》)

14.Of all the medicines in the world,
manifold and various,
there is none like the medicine of Dhamma:
therefore, O monks, drink of this.

15.Having drunk this Dhamma medicine,
you will be ageless and beyond death;
having developed and seen the truth,
you will be quenched, free from craving.

14. 世上所有藥物，種類繁多，無一比得上佛法之藥，所以，比丘，喝了這藥吧！

15. 喝了佛法之藥，你不會衰老，並超越生死。若培育並觀視真理，你將能熄滅及超脫一切欲望。(Miln.335.；CS:pg.319.)

3. Kilesavagga (The Defilements)污點

16.Bound by desire, tied to becoming,
fettered tightly by false opinions,
yoked to ignorance, whirled around:
thus beings wander through samsara,
dying only to be born again.

16. 被欲望所束，生成所縛；被妄見所纏，無知所困。眾生沉淪在輪迴，死去只不過又再生。(*A.4.10./II,12.；cf.《如是語經》It.96.，T.no.1536《集異門足論》(8)(T26.399.1.2))

17.Neither gold nor minted coins
can make the defilements disappear.
Sense desires are enemies and killers,
hostile darts, rigid bonds.

17. 金銀或錢幣，不能將污點消除。感官之欲是仇敵、是殺手、是盛怒之標槍、是堅固的枷鎖。
(Thīg.(13-5.Subhākammāradhītutherīgāthā)v.347.)

18.Desire is agitating and deceiving,
a source of mental pain,
a net cast out by Māra[1]
to entangle and defile beings.

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[1] Māra: the Tempter, the Evil One.

18. 欲望是擾人的、虛幻的，是許多痛苦之源。是魔王撒下之羅網，把眾生纏住與染污。

(Thīg.(13-5. Subhākammāradhītutherīgāthā)v.357.)

19.Were there a mountain all made of gold,
doubled that would not be enough
to satisfy a single man:
know this and live accordingly.

19. 倘若山皆由金所造，再加一倍之金，亦不能滿足僅僅一個人。明了此真諦，並以它為戒。(*S.4.20./I,117.；cf.《雜阿含 1098 經》)

20.How ugly is the angry man!
His sleep is without comfort;
despite his wealth he is always poor.
Filled with anger as he is, he wounds
by acts of body and speech.

20. 憤怒者何其醜！他睡不安寧，雖然財產大筆，卻永遠貧困。滿懷憤怒的他，被自己之言行舉止所傷。

(*A.7.60./IV,96.；cf.《中阿含 129 經》怨家經)

21.One who kills gets a killer,
one who conquers gets a conquerer,
one who reviles gets reviled.
Thus as a result of his own actions
the spoiler will in turn be spoiled.

21. 殺人者被人殺；征服人者被人征服；辱罵人者被人辱罵。因其一舉一動的後果，破壞者夠遭人壞破。(*S.3.15./I,85.；cf.《雜阿含 1237 經》，《別譯雜阿含 64 經》，cf. 《雜阿含 726 經》)

22.There is no other single thing
by which the human race is hindered,
by which it wanders day and night,
so much as by this: delusion.

22. 沒有一件事物，比它更妨礙人類的進展，使人晝夜迷失徘徊，它就是：迷妄。(*It.8.)

23.How they cling and how they wrangle,
yet claim to be recluses and brahmans.
Quarreling and clinging to their opinions,
they see only one side of things.

23. 一些自稱隱士與婆羅門者，彼此互相爭論辯駁，堅持一己之見，結果只見事情之片面罷了。
(*Ud.p.69.(6-4) Paṭhamanānātitthiyasuttaṁ)

24.Those who apply themselves, day and night
to the teachings of the Buddha
will quench the burning fire of lust
by the perception of the impure.

25.By love they will quench the fire of hate,
by wisdom the fire of delusion.
Those supreme men extinguish delusion
with wisdom that breaks through to truth.

24. 日夜實踐佛陀之教誨的人，通過對不純淨的覺知，能息滅貪欲之火。(*It.93.)

25. 以慈愛熄滅瞋恨之火；以智慧熄滅愚痴之火。至上聖者以智慧摒除愚痴，通達真理。(*It.93.)

4. Dānavagga (Giving)布施

26.Not with recluses or brahmans,
neither with the poor and needy
does the base man share his food
or give any drink or sustenance.
People say that selfish man
is like a drought, a rainless sky.

27.One who shares his wealth with some,
but does not gladly give to others,
is only like a local shower:
in such a way the wise describe him.

28.But one who rains down bountiful gifts,
gladly giving here and there
out of compassion for all beings,
and who always says “Give, give” —
29.This type of person is like
a giant cloud filled with rain,
thundering and pouring down
refreshing water everywhere,
drenching the highlands and lowlands too,
generous without distinctions.
30.With his wealth collected justly,
won through his own efforts,
he shares both food and drink
with beings who are in need.

26. 不論隱士或婆羅門、貧困或有難者，鄙俗之人絕不與他們分享其食物和飲料。人們形容此人像一場乾旱。(*It.65-66.)
27. 只與一部份人分享其財富，而不樂意施捨他人，智者形容他如一場局部陣雨。(*It.66.)
28. 基於對眾生的慈悲心，他如下雨般地給予贈品。樂於四處施捨，他常將「布施」二字掛在口中。(*It.66.)
29. 這種人像一陣大雨、清涼的雨水，慷慨而無差別地，滋潤了高原與低地的每一角落。(*It.66.)
30. 以自己辛勤努力、正當地累積下來的財富，他與所有需要救濟的眾生，分享其食物和飲料。(*It.66.)

31.Just as a pot filled with water
if overturned by anyone,
pours out all its water
and does not hold any back.

31. 就像一個裝滿水之水壺，被人顛倒過來，水全流出來，一點也不保留。(JA.I,19.)

32.Even so, when you see those in need,
whether low, middle or high,
then give like the overturned pot,
holding nothing back.

32. 即使如此，當你看到需要救濟者，無論是低、中或高階級的，要如那顛倒之水壺一樣，毫不保留地布施。(JA.I,20.)

33.Generosity, kind words,
doing a good turn for others,
and treating all people alike:
these bonds of sympathy are to the world
what the lynch-pin is to the chariot wheel.

33. 慷慨解囊、友善益言、積極行善、一視同仁、以憐憫之心把這世間連繫起來，就如轄子緊栓著輪子。(*A.4.32./II,32.；cf.《雜阿含 669 經》(T2.185.1)、T.1536《集異門足論》(9)(T26.402.3))

34.Giving food one gives strength,
giving clothes one gives beauty,
giving lamps one gives sight,
giving transport one gives delight.
35.Giving shelter one gives all;
but one who instructs in the Dhamma,
the excellent teaching of the Buddha,
such a person gives ambrosia.

34. 布施食物，你獻給了力量；布施衣服，你獻給了美麗；布施燈火，你獻給了光明；布施舟車，你獻給了喜悅。
35. 施捨住宿，你獻給了一切。但教導佛法，佛陀卓越之教誨，則是獻給了甘露。(*S.1.42./I,32.；cf.《雜阿含 998 經》，《別譯雜阿含 135 經》)

5. Sīlavagga (Virtue) 德行

36.Here in the world one should train
carefully to purify virtue;
for virtue when well cultivated
brings all success to hand.

36. 在此世間，人應該謹慎地修習德行。一旦德行修習好，成功便即將到來。(Thag.(12-1.Sīlavattheragāthā)v.608)

37.Not harming living beings,
not speaking lies, taking nothing
in all the world unasked, nor
going to the wives of other men.
38.And never drinking intoxicants:
One who gives up these five harmful acts
and does not engage in them
is truly called a virtuous man.

37.~38. 不殺生、不妄語、不偷盜、不邪淫、不飲酒。誰放棄這五種有害行為並不再沾染他們，可稱是有德之人。
(*A.5.174./III,205-6)

39.Virtue is the foundation,
the forerunner and origin
of all that is good and beautiful;
therefore one should purify virtue.

39. 德行為一切善與美之基礎、先驅、根源。所以，人必須淨化其德。(Thag.(12-1.Sīlavattheragāthā)v.612.)

40.Virtue is a mighty power,
Virtue is a mighty weapon,
Virtue is the supreme adornment,
Virtue is a wonderful armour.

40. 德行是強大之力量，德行是威猛之武器，德行是至上之裝飾，德行是上好之盔甲。(Thag.(12-1.Sīlavattheragāthā)v.614.)

41.One is not low because of birth
nor does birth make one holy.
Deeds alone make one low,
deeds alone make one holy.

41. 人不因出身而為低賤，出身也不能使人為高尚；行為使人成為低賤，行為使人成為高尚。(*Sn.v.136.)

42.To one who is without evil,
always striving for purity,
a wrong the size of a hair tip
seems as big as a rain cloud.

42. 對不作惡、又時刻力求清淨者，一個如髮端般小的過錯，有如一片烏雲那樣大。
(Thag.(Sāriputtattheragāthā)v.1001；CS:pg.345.)

43.Train yourself in doing good
that lasts and brings happiness.
Cultivate generosity, the life of peace,
and a mind of boundless love.

43. 訓練自己行善，能持久及帶來快樂之喜。培育慷慨之心、過著和平生活、以及發展無邊之愛心。(*It.15-16.)

44.The good luck of virtue never fades,
faith also brings great good.
Wisdom is man’s most precious gem,
merit no thief can ever steal.

44. 善德之福報不會消失，信心亦帶來莫大好處；智慧為人最珍貴的寶石，非盜賊所能偷走。(*S.1.52./I,37.；cf.《雜阿含 1291 經》，《別譯雜阿含 289 經》)

45.In every virtue all-accomplished,
with wisdom full and mind composed,
looking within and ever mindful-
thus one crosses the raging flood.

45. 實踐一切德行，充滿智慧、靜心平氣、向內自觀、念念分明、他渡過了洶湧之洪水。(*Sn.v.174.)

6. Vacavagga (Speech)言語

46.Every fool who is born
has an axe within his mouth
with which he cuts himself
when he uses wrong speech.

46. 每一個愚者之誕生，口中長有斧子，當他說錯話時，斧子就砍他一下。(*Sn.v.657.)(斧子，是指舌頭。)

47.One should utter only words
which do no harm to oneself
and cause no harm for others:
that is truly beautiful speech.

47 一個人應該只說既不傷害自己，亦不傷害他人之言語，這是真正美麗之言語。(Sn.v.451.)

48.Speak kind words, words
rejoiced at and welcomed,
words that bear ill-will to none;
always speak kindly to others.

48. 說出溫和友善之言語、令人歡悅、受人歡迎之言語、不含惡意之言語；友善地與人交談。(Sn.v.452.)

49.The worse of the two is he
who, when abused, retaliates.
One who does not retaliate
wins a battle hard to win.

49. 兩者中最糟的是：被辱罵後存心報復的人。不加以回擊的人，勝了一場難勝之戰。(*S.7.2./I,162.；cf.《雜阿含 1152-1153 經》，《別譯雜阿含 75 經》)

50.The fool thinks he has won a battle
when he bullies with harsh speech,
but knowing how to be forbearing
alone makes one victorious.

50．愚者以粗言暴語威嚇他人，自以為勝利。然而，能夠自制容忍，已足以使自己勝利。(*S.7.3./I,163.；cf.《雜阿含 1151 經》，《別譯雜阿含 74 經》，一卷本《雜阿含 25 經》)

51.When the recluse speaks much
it is only to speak about the goal.
Knowingly he teaches the Dhamma,
knowingly he speaks much.

51. 出家人滔滔不絕，所講述的不外是那目標。他有心的教導佛法，有心的多講。(*Sn.v.722.)

52.If one addresses those who wish
to learn, without wavering, imparting
understanding, opening up and not
obscuring the teaching.
53.Speaking without hesitation nor
getting angry when asked a question,
a monk like this is worthy
to proclaim the teachings.

52. 教導好學者時，毫不猶豫地授予知識，不含糊其辭、不保留那教誨。

53. 當被請教時，不猶豫、不動怒，這樣的比丘，有資格弘揚佛法。(*A.8.16./IV,196.；Vin.II,201.(CS:pg.365))

54.If he does not speak up, others know
him not; he is just a wise man mixed
up with fools. But if he speaks about
and teaches the Deathless, others will
know him. So let him light up the Dhamma,
let him lift the sage’s banner high.

54. 若他不出聲，別人不會知曉他，那他只是混在眾愚人中之智者。若他開口並教導那超越生死，別人便知曉他。所以，讓他點燃佛法之光。讓他高舉聖者之旗幟。(*A.4.48./II,51.；cf.《相應部》S.21.7./II,280.、《雜阿含 1069 經》(T2.277.2)、《別譯雜阿含 8 經》(T2.375.3))

55.The Buddha speaks words that lead
to the winning of security, the ending
of sorrow and the attaining of Nibbāna.
Truly, this is the speech supreme.

55. 佛陀說出了使人獲得安穩、解除痛苦與達至涅槃之言。的確，此乃至上之言。(Sn.v.454.)

7. Bhogavagga (Wealth)財富

56.The wise man continues to live
even if he should lose his wealth.
But the rich man without wisdom
is not alive even now.

56. 智者失去財富尚能繼續生存；富者缺乏智慧，生不如死。
(Thag.(8-1.Mahākaccāyanattheragāthā)v.499.；CS:pg.295.)

57.Starting off with little wealth,
the wise man skillfully increases it,
just as a sudden draft of wind
can make a spark of fire grow.

57. 始於少許財富，智者巧妙地化少成多，有如突起之風能促燃星星之火。(*J.v.4.)

58.If he plans his project well,
rises early and works untiringly,
all his wealth will increase
like cows penned in with a bull.

58. 他若能周詳地策劃，早起並勤奮不倦地工作，其財富就會增加，如數頭雌牛與一雄牛共居一欄。
(*J.v.341.(520.Gandhatindukajātakaṁ))

59.One who is virtuous and wise
shines forth like a blazing fire;
like a bee collecting nectar
he acquires wealth by harming none.

59. 德智兼備的人，像火焰般地照耀著，他有如蜜蜂採蜜，獲取財富又不損及其他。(*D.31./III,188.)

60.He divides his wealth in four
and thus he wins friendship.
One portion he uses for his needs,
two portions for his business,
the fourth portion he saves
for times of emergency.

60. 他將財富劃分為四，因此獲得了友誼。一份作為自己之用、兩份作為生意之用、第四份留為急時之用。(*D.31./III,188.)

61.Deft and capable at her work,
in harmony with other people,
a wife is pleasing to her husband
and carefully looks after his wealth.
62.Endowed with faith and virtue,
speaking gently, free from selfishness:
such a woman purifies the pathway
leading to a future happiness.

61. 做事靈巧能幹、與人和睦相處、妥善處理丈夫的錢財，這妻子能取悅於丈夫。
62. 深具信心與德行、談吐文雅柔和、為人不自私自利，這婦人淨化了通往未來快樂之道。(*A.8.49./IV,271.)

63.The wealth of faith and virtue’s wealth,
the wealth of conscience and fear of blame,
the wealth of learning and giving too,
and as the seventh, wisdom’s wealth.
64.Those who have these treasures true,
be they women or be they men,
are not poor or destitute,
nor have their lives been lived in vain.

63. 信心之財富、德行之財富、良心之財富、知恥之財富、學習與施捨之財富、而第七種則是智慧之財富。
64. 誰擁有了上述寶物，不論是男，或是女，他們不會貧乏，也不會虛渡一生。(*A.7.6./IV,6.)

65.Whoever acts, strives and toils
shall acquire wealth;
by truthfulness one gains good repute,
and by giving one binds friends.

65. 誰肯去實行、爭取及苦幹，必能獲得財富。忠厚誠實為人帶來好聲譽，布施則為人締結友誼。(*Sn.v.187.)

8. Mittatavagga (Friendship)友誼

66.To be in communion with the bad,
and choose the ways of the bad,
to have no friends among the good,
this is a source of suffering.

66. 與惡友相交，選擇跟隨其惡行，未曾結交益友，這是痛苦之源。(*Sn.v.94.)

67.Consort only with the good,
come together with the good.
To learn the teaching of the good
gives wisdom like nothing else can.

67. 只與益友相交，與益友相伴，學習益友所教導的，可獲得非他人能給予的智慧。(*S.1.31./I,17.；cf.《雜阿含 1287 經》，《別譯雜阿含 285 經》)

68.If one strings a piece of putrid fish
on a blade of kusa grass,
the grass will soon smell putrid too:
the same with one who follows a fool.
69.If one wraps frankincense,
in any ordinary kind of leaf,
the leaf will soon smell sweet too:
the same with one who follows the wise.

70.Remembering the example of the leaf,
and understanding the results,
one should seek companionship
with the wise, never with the bad.

68. 若將腐魚片串於吉祥草上，那草則迅速染上臭味；與愚人相伴，結果也是一樣。(*It.68.)

69. 若將乳香包於普通葉子，那葉子亦迅速染上香味；與智者相伴，結果也是一樣。(*It.68.)

70. 謹記葉子之例，並了解其結果，一個人應與智者為伍，絕不與愚者為伴。(*It.68-69.)

71.A companion is a traveler's friend,
a mother is a friend at home,
one who helps in time of need
is a good and steady friend.
And the good deeds done by oneself
are one's true friends in time to come.

71. 同伴是旅人之友，母親為家中之友，在他人有難時，伸出援手者，是一位好而持久之友；自己的良好行為，則為將來之真正朋友。(*S.1.53./I,37.；cf.《雜阿含 1000 經》，《別譯雜阿含 137 經》)

72.A friend who always lends a hand,
a friend in both sorrow and joy,
a friend who offers good counsel,
a friend who sympathises too.

72. 經常伸出援手之友、能同歡共苦之友、能給予真正忠告之友、能體諒、同情他人之友，(*D.31./III,188.)

73.These are the four kinds of true friends:
one who is wise, having understood,
will always cherish and serve such friends
just as a mother tends her only child.

73. 此乃四種真正之友。智者明了後，常珍惜並關照這些朋友，有如母親照顧其獨子。(*D.31./III,188.)

74.The monk who has a lovely friend,
who pays respect and deference to him,
and acts as his friend advises,
with mindfulness and comprehension clear,
will in time be freed from bonds;
all his fetters will be destroyed.

74. 比丘有一位摯誠之友，他尊敬並尊重此友，且聽從此友之忠告。保持正念、清楚明了，此比丘將擺脫各種限制，滅除各種束縛。(*It.10.)

75.For one whose friend has passed away,
for one whose teacher no more lives,
there is no other friend in this world
like mindfulness of the body.

75. 對於朋友已逝世的人，對於老師已不存的人，在此世上，再也沒有比得上自身之正念的朋友了。
(Thag.(17-3.Ānandattheragāthā)v.1035.；CS:v.1038.)

9. Sutavagga (Learning)學習

76.Desire to learn increases learning;
learning makes wisdom increase.
By wisdom is the goal known;
knowing the goal brings happiness.

76. 好學之欲增強學習，學習增進智慧。以智慧去認知目標，認知了目標帶來大喜悅。
(Thag.(2-2-1.Mahācundattheragāthā) v.141.；CS:pg.250.)

77.One should follow the learned man,
and should not neglect learning,
for that is the foundation of the holy life.
Therefore be well versed in Dhamma.

77. 人應跟隨有學之士，而不能忽略學習，因為那是聖潔生活之基礎，因此，人應該精通佛法。
(Thag.(17-3.Ānandattheragāthā)v.1028.；CS:v.1030.)

78.Learned, knowing the Dhamma,
truly wise, the Buddha’s disciple
is like the finest gold of Jambu.
Who can find any blame in him?
Even the gods sing his praise;
Brahma himself sings his praise.[1]

78. 博學多聞、認識佛法、真正聰慧，佛陀之弟子正如印度最純之金。誰能從他身上找到過失？即使是天神們也誦讚，大梵天自己也誦讚他。(*A.4.6./II,8；cf.《人施設論》Puggalapaññatti 4,28. (CS: Pug.3,189.pg.172.))

79.If one who has little learning
is strong in virtue, others
will praise his virtue only,
because his learning is incomplete.
80.If one who has much learning
is weak in virtue, others
will blame him for his conduct
though his learning is complete.
81.But if one has much learning
and is also strong in virtue,
he will be praised for both
his virtue and his learning.

[1] Brahma: A high divinity in the ancient Indian pantheon.

79. 學識淺陋，德行卻很好的人，他人只讚其德，因為其學習還不完整。(*A.4.6./II,7.)

80. 學識淵博，德行卻差的人，他人會指責其行為，雖然其學識完備。(*A.4.6./II,7.)

81. 學識淵博，德行又崇高的人，其學識與德行，皆為人所讚揚。(*A.4.6./II,8.；cf.《人施設論》Puggalapaññatti 4,28. (CS: Pug.3,189.pg.172.))

82.A learned man who, because of his learning,
despises one with little learning,
seems to me like a stone-blind man
walking around with a lamp in hand.

82 一位博學之士，自恃其學識而輕視學識淺陋者，在我看來，他有如全盲者，提著一盞燈四處蹓躂。
(Thag.(17-3.Ānandattheragāthā)v.1027.；CS:v.1029.)

83.One who loves his own true welfare,
who is concerned with his own good,
should pay homage to the Dhamma
and always remember the Buddha's words.

83. 珍惜自己真正的幸福，關心自己的福利的人，應該禮敬佛法，常謹記佛陀之言。(A.4.21./II,21.；S.6.2./I,139.、《雜阿含1188經》(T2.321.3) 、《別譯雜阿含 101 經》)

84.Having a rightly directed mind,

speaking rightly spoken speech,
doing here with the body
only deeds that are right and good.

85.Learned, doing much that is worthy
even in a life that is short —
a wise person such as this
will be reborn in a happy place.

84. 擁有正確引導之心，說貼切適當之語，身體力行的，都是正確與良好之舉止。(*It.60.)

85. 學問淵博，即使在短暫的生命裡，也常做有意義之事，如此智者將再生到一個快樂之所。(*It.60.)

10. Savakavagga (The Disciple)弟子

86.If one behaves rightly
toward his mother and his father,
towards the Buddha well-attained,
and the disciples of the Buddha,
such a person generates
an abundant store of good.

86. 若能正確地對待母親與父親，對待佛陀及佛弟子，此人便積了極多福德。(*A.4.4./II,4.)

87.The monk well-possessed of virtue,

the nun who is widely learned,
male and female lay disciples
who are fully endowed with faith —
it is they who illuminate the Sangha,
“lights of the Sangha” they are called.

87. 德行高尚之比丘、學問淵博之比丘尼、信心滿懷之善男信女，正是他們照耀了僧團，他們被譽為「僧團之光」。(*A.4.7./II,8.；cf.《增壹阿含 27.7 經》(T2.645.3))

88.One who has no respect for those
who live the holy life with him,
is as far from this good Dhamma
as the sky is from the earth.

88. 不尊敬與他共過聖潔生活的同修，這人的遠離佛法，有如天與地相隔之遠。(Thag.(4-3.Sabhiyattheragāthā)v.278.)

89.One who has respect for those
who live the holy life with him,
comes to growth in this good Dhamma
like a healthy seed in the field.

89. 尊敬與他共過聖潔生活的同修，這人在佛法之進展，有如一健壯種子在草地上成長。
(Thag.(6-3.Mahānāgattheragāthā)v.391.)

90.A woman’s nature is unimportant
when the mind is still and firm,
when knowledge grows day by day,
and she has insight into Dhamma.

90 一個婦女的本性是不重要的：當她的心平靜穩定、知識逐日增進、能真正地洞察佛法。(S.5.2/I,129.；cf.《雜阿含 1199 經》，《別譯雜阿含 215 經》，《長老尼偈》Thig. 60-62)

91.One who thinks such thoughts
as “I am a woman” or “I am a man”
or any other thought “I am — “
Mara is able to address that one.

91. 當一個人存有這樣的想法：「我是一個婦人」或「我是一個男人」。或其他「我是…」的想法，魔王便能與他溝通。(S.5.2/I,129.；cf.《雜阿含 1199 經》，《別譯雜阿含 215 經》，《長老尼偈》Thig.60-62)

92.The fools offer praise and the wise
offer blame. Truly the blame
of the wise is much better
than the praise of the fool.

92. 愚者獻上讚美，智者給予譴責。事實上，智者之譴責，遠比愚者之讚美好。(Thag.(14-2.Godattattheragāthā)v.668.)

93.Home dwellers and the homeless both,
by depending upon each other
come to realize the good Dhamma,
the utter freedom from bondage.

93. 在家眾與出家眾，兩方相互扶持，可達至了悟佛法，摒除一切束縛。(*It.111.)

94.Though physically close behind,
if one is acquisitive and restless,
how far is that turbulent one
from one freed from turbulence,
that burning one from one cooled,
that hankering one from the greedless!

94. 雖然身近平靜者，但汲汲營求，片刻不歇的人，離平靜卻何其遠！激動者離知足者何其遠！(*It.91-92.)

95.A happy thing is concord in the Sangha!
One who assists in making harmony,
loving concord and righteousness,
does not fall away from freedom.

95. 僧團裡的和諧是一件喜事。誰若幫忙營造和諧氣氛、合群互愛與維持公正，他不會從精神的自由中墮落。(*It.12.)

11. Cittavagga (Mind)心

96.The world is led around by mind,
by mind the world is plagued.
Mind is itself the single thing
which brings all else beneath its sway.

96. 世界一切受心支配，心使世界遭受禍害。單是這個心，就能支配一切事物。(*S.1.62./I,39.；cf.《雜阿含 1009 經》，《別譯雜阿含 236 經》，《增支部》A.4.186.Ummagga(導管)，《中阿含 172 經》心經(前分)，《佛說意經》(T1.901.3))

97.Mind precedes all things;
mind is their chief, mind is their maker.
If one speaks or does a deed
with a mind that is pure within,
happiness then follows along
like a never departing shadow.

97. 心在眾物之上，心是眾物之領袖，眾物皆由心造。若以純淨之心言談或行動的人，快樂會隨他，像寸步不離的影子一般。(*Dhp.v.1.；cf.《本事經》(T4.663.3)：「諸不善法生，為因能感苦，皆意為前導，與煩惱俱生。意為前導法，意尊意所使，由意有染污，故有說有行，苦隨此而生，如輪因手轉。」)

98.Difficult to detect and very subtle,
the mind seizes whatever it wants;
so let a wise man guard his mind,
for a guarded mind brings happiness.

98. 心捉住它所要的一切，是很難發覺，很奧妙的。所以，智者守護其心，因被守護之心會帶來快樂。(*Dhp.v.36.)

99.Wonderful it is to train the mind
so swiftly moving, seizing whatever it wants.
Good is it to have a well-trained mind,
for a well-trained mind brings happiness.

99. 訓練心是非常美妙的。心多麼的瞬息萬變，掠取它所要的一切。有個訓練有素的心是很好的，因為它會帶來莫大快樂。(*Dhp.v.35.)

100.As a fletcher straightens an arrow,
even so one who is wise
will straighten out the fickle mind,
so unsteady and hard to control.

100. 有如箭匠矯直箭，智者平直那易變、不穩及難以控制之心。(*Dhp.v.33.)

101.No mother nor father nor
any other kin can do
greater good for oneself
than a mind directed well.

101. 非母親、非父親、亦非其他親屬，能比得上一個受良好引導之心，使人得到更大益處。(*Dhp.v.43.)

102.Love without covetous greed,
fill your mind with benevolence.
Be mindful and one-pointed,
inwardly stable and concentrated.

102. 過著不貪婪的生活，讓你的心充滿仁慈，保持正念、專注一處、及內在平穩、集中。(*A.4.II,29.；T.no.1536《集異門足論》(7)(T26.295.1))

103.There are five strands of sensual pleasure
with the mind as the sixth;
by overcoming desire for these
one will be freed from suffering.

103. 五種感官歡樂加上心所產生的為第六種；克服對它們的歡求，才能解除所有痛苦。(*Sn.v.171.)

104.My mind is firm like a rock,
unattached to sensual things,
no shaking in the midst
of a world where all is shaking.
My mind has thus been well-developed,
so how can suffering come to me?

104. 我的心穩如磐石，不執著於感官事物、不為動蕩的世間所動搖。我的心就這樣修習好，所以，痛苦從哪裡來？

(Thag.(2-4-6.Nitakattheragāthā)v.192.)

105.Whether he walks or stands
or sits or lies, a monk
should take delight in
controlling all thoughts.
Such a monk is qualified
to reach supreme enlightenment.

105. 不論走著或站著、坐著或躺著，比丘應樂於控制一切念頭，如此比丘有資格修得至上正覺。(*It.117.)

12. Sikkhavagga (The Training)修習

106.”It’s too cold, it’s too hot,
it’s too late,” with such excuses
one who gives up the practice
lets his opportunities slip.

106. 「太冷了、太熱了、太遲了」以此為藉口，而放棄修習的人，平白讓機會溜走。(*D.31./III,185.)

107.But one who looks on cold and heat
as no more obstructive than straw
and continues with the practice
does not fall short of happiness.

107. 若將冷與熱視為不過是稻草般之阻礙而繼續修習的人，必定不會缺乏快樂。(*D.31./III,185.)

108.So rid the mind of sloth and dullness,
give up thinking of many things.
Be healthy and unattached to pleasure,
be devoted to the holy life.

108. 去除懶散與呆滯，摒棄許多幻想，保持健康、不沉迷於玩樂，並熱愛聖潔之生活。(*Sn.v.717.)

109.Lean in body, frugal in food,
content with little and undisturbed,
vain wishes gone and craving stilled,
thus the wantless attain Nibbāna.

109. 削瘦身體、節制食量、少欲知足及泰然自若、驅走奢望與不再執求，無所求者證得涅槃。(*Sn.v.707.)

110.One who is stable in meditation
will delight at the woodland’s edge,
meditating at the foot of a tree
until joy and contentment are won.

110. 靜坐很穩定的人，喜歡樹林邊，且於樹下靜坐，直至證得喜悅與泰然知足。(*Sn.v.709.)

111.Sense desire, ill will,
sloth, laziness, agitation,
and doubt are not found
in a true and worthy monk.

111. 感官之欲、惡念、怠惰，懶散、躁動不安、疑惑等，皆不會在一個真實和可敬的比丘身上找到。(*A.10.12./V,16.)

112.Do not hold back the mind from all,
for it is not yet put to sleep.
But whenever evil things arise,
then should the mind be held in check.

112. 不要抑制心對各事物的反應，因它尚未進入睡眠狀態，但當惡念升起時，則應加以審察。(*S.1.24./I,14.；cf.《雜阿含 1281 經》，《別譯雜阿含 279 經》)

113.Possessed of energy and perserverance,
be always earnest in applying yourself.
The wise one should not be confident
until the end of suffering is reached.

113. 充滿著精力與毅力、常積極實踐所學的、但智者不應過於自信，直至痛苦已全消失。

(Thag.(10-6.Vaṅgantaputta-upasenattheragāthā)v.585.)

114.With the jewelled necklace of concentration,
wrong thoughts cannot arise
nor can the mind be distracted.
So let this be your adornment.

114. 有著珠寶項鍊般之集中力，惡念不會升起，心亦不會受干擾。所以，讓它做為你的裝飾。(Miln.337.；CS:pg.321.)

115.One who has gradually practiced,
developed and brought to perfection
mindfulness of the in-and-out breath
as taught by the Enlightened One,
illuminates the entire world
like the moon when freed from clouds.

115. 一個人若循序漸進地修習，佛陀所教的呼吸法，逐步發展並達圓滿，就能像不被烏雲所遮的明月，把世間照亮。(Thag.(10-3.Mahākappinattheragāthā)v.548.)

13. Vayamavagga (Effort)精進

116.Indolence is dust;
dust comes in the wake of indolence.
With knowledge and vigilance
draw out the arrow from yourself.

116. 懶惰有如灰塵，塵埃隨懶惰而產生。以知識與警覺，拔掉自身之箭。(*Sn.v.334.)

117.When one loves company and sleep,
when one is lax and slack,
when one is often given to anger —
this is a source of suffering.

117. 貪愛友伴和睡眠、鬆懈怠惰、輕易動怒，這是痛苦之源。(*Sn.v.96.)

118.The effort to restrain, to abandon,
to develop and to maintain:
these are the four exertions
taught by the Kinsman of the Sun.

118. 努力地抑制、放棄、發展及努力的維持。這是正覺者所教導的四種努力。(*A.4.14./II,17.；cf.《雜阿含 879 經》(T2.221.2) ；cf. A.4.69.)

119.Arise! Sit up! Of what use
are your dreams? How can you
continue to sleep when you are sick,
pierced with the arrow of grief?

119. 起來！坐直！你的夢有何益處？怎麼你病了，被憂傷之箭射中，還能繼續睡眠？(*Sn.v.331.)

120.Make your day productive
whether by little or by much.
Every day and night that passes,
your life is that much less.

120. 使你每日皆有所作為，不論是多或少。隨著每個晝夜的流逝，你的生命也跟著等量減少。

(Thag.(6-13.Sirimaṇḍattheragāthā)v.451.)

121.The wise one who hurries when
hurrying is needed and who slows down
when slowness is needed, is happy
because his priorities are right.

121. 智者當需要加快時會加快，需要放慢時會放慢，他快樂，因為他正確地掌握了做事的輕重緩急。

(Thag.(4-7.Sambhūtattheragāthā)v.293.)

122.See the disciples in perfect harmony,
resolute and making effort,
always firm in their progress —
this is the best worship of the Buddha.

122. 弟子們都和睦相處、努力及不屈不撓、經常堅決地向前進——這是給佛陀最佳之禮敬。

(Thīg.(5-6.Mahāpajāpatigotamītherīgāthā)v.161.)

123.Sloth, torpor and drowsiness,
boredom and heaviness after meals —
by expelling these with energy
the noble path is purified.

123. 懶散、呆滯、昏沉、無聊及飯後思眠——以精力驅除這些，聖潔之道便得以淨化。(*S.1.16./I,7.；cf.《雜阿含 598 經》，《別譯雜阿含 175 經》)

124.The flood is crossed by faith,
by vigilance the sea is crossed,
pain is overcome with vigor
by wisdom one is purified.

124. 以信心渡過洪水，以警覺渡過大海，以精力克服痛苦，以智慧淨化自身。(*Sn.v.184.)

125.The straight path has been clearly shown:
walk forward and don’t turn back.
Urge yourself onwards by yourself;
in that way attain Nibbāna.

125. 這直道已被明顯指出，向前走，別轉回頭。自已催促自己向前，就這樣地證得涅槃。

(Thag.(13-1.Soṇakoḷivisattheragāthā)v.637.)

14. Sativagga (Mindfulness)正念

126.Even when obstacles crowd in,
the path to Nibbāna can be won
by those who establish mindfulness
and bring to perfection equipoise.

126. 即使障礙重重，修習正念，並達至完全平衡的人，可爭取進入涅槃之道。(*S.2.7./I,48.；cf.《雜阿含 1305 經》，《別譯雜阿含 304 經》)

127.If your mind runs wild among
sensual pleasures and things that arise,
quickly restrain it with mindfulness
as one pulls the cow from the corn.

127. 若你的心念狂亂地奔跑於感官之歡樂與生成之事物，迅速貫注全神以抑制它，就如你把牛拖離黍粒。

(Thag.(6-12.Brahmadattattheragāthā)v.446.)

128.Knowing that the other person is angry,
one who remains mindful and calm
acts for his own best interest
and for the other's interest, too.

129.He is a healer of both
himself and the other person;
only those think him a fool
who do not understand the Dhamma.

128. 知道對方發怒，卻保持正念與平靜，這不但利於自己，也利於對方。

129. 他是自己與他人，兩者之治療者。只有那些不了解佛法的，才以為他是個愚人。(*S.I,162.；cf.《雜阿含 1152-1153 經》，《別譯雜阿含 75 經》)

130.Whether he walks, stands, sits
or lies, stretches out his limbs
or draws them in again, let a
monk do so with composure.
131.Above, across or back again,
wherever he goes in the world
let him carefully scrutinise
the rise and fall of compounded things.
132.Living thus ardently,
at peace within, not restless
or mentally agitated,
training himself, always mindful:
people call such a monk
“one constantly resolute.”

130. 不論是走著、站著、坐著或躺著、伸出其腿或再縮回，這比丘都那麼泰然自若。(*It.120.)
131. 向上、橫越或倒轉回頭，不論到世間的任何地方，他都仔細地審察，組合物的生成與消滅。(*It.120.)
132. 內心和平、安寧、精神不被激動、修習自已，念念分明。如此熱誠地過活，人人稱此比丘為「一個意志堅定的人」。(*It.121.)

133.Not excited by mental phenomena,
one knows them through mindfulness;
thus with a mind well detached
one understands and does not cling.

133. 以正念去了解精神現象，不為它所激動。因此有了隔離了現象的心，人能了解它，且不再執著。

(Thag.(16-5.Mālukyaputtattheragāthā)v.816.)

134.Those skilled in the foundations of mindfulness,
delighting in the enlightenment factors,
with knowledge of Dhamma and keen insight,
live in the city of Dhamma.

134. 對正念的基礎很熟練，樂於發展正覺的條件，具備佛法知識與敏說洞察力，這些人活在佛法城中。

(Miln.342.；CS:pg.325.)

135.Possessed of persevering energy,
practicing the foundations of mindfulness,
bedecked with the blossoms of freedom,
you will be cooled and undefiled.

135. 本著不屈不撓的毅力，修習正念的基礎，配之以怒放的自由，你將會平靜及不受染污。

(Thag.(1-10-10.(Dutiya)-Devasabhattheragāthā)v.100.)

15. Attaparavagga (Oneself and Others)

自己與他人

136.All tremble at punishment. Life is dear to all.
Put yourself in the place of others;
kill none nor have another killed.

136. 被處罰時，人人皆發抖，生命是大家所珍貴的。設身處地為他人著想，不殺害亦不讓他們被殺。(*Dhp.v.130.)

137.By doing evil, one defiles oneself;
by avoiding evil, one purifies oneself.
Purity and impurity depend on oneself:
no one can purify another.

137. 行惡，你污損了自己；不行惡，你清淨了自己。清潔與不清潔全在於你自己，無人可清淨他人。Dhp.v.165.)

138.Let no one neglect his own welfare
for the welfare of others however much.
Clearly understanding one’s own welfare
strive always for one’s own true good.

138. 即使是為了他人，也不該忽略自己之福利。清楚地了解自己之福利。常常力求那些對自己真正好的。
(*Dhp.v.166.)

139.in what is proper and only then
try to instruct others. Doing this,
the wise one will not be criticized.

139. 你必須先正確地修好自己，然後才嘗試指導他人。如此做，智者將不遭受批評。(*Dhp.v.158.)

140.If only you would do what you teach others
then being yourself controlled
you could control others well.
Truly self-control is difficult.

140. 唯當你能做到你所教導別人的，那麼你抑制了自己，你便能抑制他人。的確，抑制自己是艱難的。(*Dhp.v.159.)

141.One who exalts himself
and disparages others
because of smugness and conceit;
know him as an outcaste man.

141. 一個人因得意、自滿與自負，而高舉自己、輕蔑他人，那麼就應把此人視為被遺棄者。(*Sn.v.132.)

142.Look not to the faults of others,
nor to their omissions and commissions.
But rather look to your own acts,
to what you have done and left undone.

142. 別視察他人之過失；別視察他人已做和未做的事情，應該視察自己、已做與未做的。(*Dhp.v.50.)

143.When one looks down at others' faults
and is always full of envy,
one's defilements continually grow;
far is one from their destruction.

143. 當一人輕蔑有過失的人，而且愛慕心很重，他的煩惱不斷增加，難以消滅。(*Dhp.v.253.)

144.Easily seen are the faults of others,
one's own are difficult to see.
By winnowing the chaff of others' faults,
one's own are obscured, like a crafty
fowler hidden behind the branches.

144. 他人的過失易見，自已的卻很難見。把他人的過失像篩米糠般地播揚出去，自已的過失因此被掩飾起來，有如狡猾之獵鳥者藏身在樹枝後。(*Dhp.v.252.)

145.You yourself must watch yourself,
you yourself must examine yourself,
and so self-guarded and mindful,
O monk, you will live in happiness.

145. 你自己一定要監視自己，你自己一定要審察自己，守護自己，保持正念，啊！比丘，你將活在快樂中。(*Dhp.v.379.)

16. Mettavagga I (Love I)愛（1）

146.Hate brings great misfortune,
hate churns up and harms the mind;
this fearful danger deep within
most people do not understand.
147.Thus spoilt one cannot know the good,
cannot see things as they are.
Only blindness and gloom prevail
when one is overwhelmed by hate.

146. 憎恨招來極大之不幸，憎恨激蕩和傷害了心。多數人不了解，這可怕的禍根深藏在體內。(*It.84.)
147. 因此被憎恨所害的人，無法認識善的、無法看清事物真相。當人被憎恨所淹沒時，只有盲目與沮喪。(*It.84.)

148.He who does not strike nor makes
others strike, who robs not nor makes
others rob, sharing love with all that live,
finds enmity with none.

148. 不毆打人或激他人毆打，不行劫或誘惑他人行劫，博愛眾生，他對誰都沒有憎恨。(*It.22.)

149.For the mindful one there is always good;
for the mindful one happiness increases;
for the mindful one things go better
yet he is not freed from enemies.

150.But he who both day and night
takes delight in harmlessness
sharing love with all that live,
finds enmity with none.

149. 對念念分明者，總是有善的；對念念分明者，快樂會增加；對念念分明者，萬事會轉好。雖說如此，他還未能擺脫憎恨。

150. 若他晝夜都不欺害，都慈愛他人，與眾生分享其愛，他對誰都沒有憎恨。(*S.10.4./.I,208.；cf.《雜阿含 1319 經》，《別譯雜阿含 318 經》)

151.When one with a mind of love

feels compassion for all the world —
above, below and across,
unlimited everywhere.

151. 當一個人擁有愛心，對世間眾生都很慈悲，不論他們是在上、下、左、右、無邊無際的每一個角落。
(J.v.37.(169.Arakajātakaṁ))

152.Filled with infinite kindness,
complete and well-developed —
any limited actions one may have done
do not remain lingering in one’s mind.

152. 充滿著無限、完整與全面發展的慈心，以往所犯的小過，不會在他心中糾纏。(J.v.38.(169.Arakajātakaṁ))

153.Develop a mind full of love;
be compassionate and restrained in virtue;
arouse your energy, be resolute,
always firm in making progress.

153. 發展一顆充滿愛之心，慈悲為懷合乎德行、振奮精力、堅定毅力、時時堅持求進步。
(Thag.(17-1.Phussattheragāthā)v.979.)

154.Just as a loving mother would guard
her only dearly beloved child,
so towards creatures everywhere
one should always wish for their good.

154. 就有如一位慈母，護衛其親愛之獨子、人對各界眾生，應該經常祝福他們。(Thag.(1-4-3.Sopākattheragāthā)v.33.)

155.A mind composed, well-concentrated,
purified and undefiled,
full of kindness towards all beings —
this is the way that leads to Brahma.

155. 平心靜氣、心神集中、純淨及不受污染、仁慈對待所有眾生，這是達至最高境界之道。(*S.35.132./IV,118.；cf.《雜阿含 255 經》)

17. Mettavagga II (Love II)愛（2）

156.Just as water cools
both good and bad
and washes away all
impurity and dust.

156. 正如水能冷卻好的與壞的東西，及洗掉所有不純物與塵埃。(JA.I,25.)

157.In the same way you should develop thoughts
of love to friend and foe alike,
and having reached perfection in love,
you will attain enlightenment.

157. 同樣的，你應該發展對敵友一致的愛心。當愛心發展到完美時，你會證得正覺。(JA.I,25.)

158. “As I am, so are others;
as others are, so am I.”
Having thus identified self and others,
harm no one nor have them harmed.

158.「我是如此，別人亦然；別人是這樣，我亦然。」將自己與他人視為同一，不傷害他們或讓他們被傷害。(*Sn.v.705.)

159.I have love for the footless,
for the bipeds too I have love;
I have love for those with four feet,
for the many-footed I have love.

160.May the footless harm me not,
may the bipeds harm me not,
may those with four feet harm me not,
may those with many feet harm me not.

161.May all creatures, all living things,
all beings one and all,
experience good fortune only.
May they not fall into harm.

159. 我對無腳的有愛心，我對有雙腳的亦有愛心，對那些四隻腳及多隻腳的，我也有愛心。(*A.4.67./II,72-73.)

160. 願無腳的不傷害我，願有雙腳的不傷害我，願那些有四隻腳的不傷害我，願那些多隻腳的不傷害我。(*A.II,73.)

161. 一切眾生、一切生物，願大家都有好運，不遭受任何傷害。(*A.4.67./II,73.；S.35.69-70.Upasena 優波先那；Vin. Cv.5.6. 律藏《小品》〈第五　小事犍度〉Ahi-paritta；梵 Upasena 優波先那(Stein, Hoernle)；T.no.505《佛說隨勇尊者經》(T14.773.1)；cf.《根本說一切有部毘柰耶》卷第六(T23.656-7))

162.I am a friend and helper to all,
I am sympathetic to all living beings.
I develop a mind full of love
and always delight in harmlessness.

162. 我是大家之友、大家之援手。憐憫一切眾生，我發展了一顆充滿愛之心，以不欺凌傷害眾生為樂。

(Thag.(14-1.Khadiravaniyarevatattheragāthā)v.648.)

163.I gladden my mind, fill it with joy,
make it immovable and unshakable.
I develop the divine states of mind
not cultivated by evil men.

163. 我鬆弛我的心，任喜悅充盈其中使它不動不搖，我發展那非惡徒所能培養的、神聖的心境。

(Thag.(14-1.Khadiravaniyarevatattheragāthā)v.649.)

164.Therefore the meditation on love
should be done for oneself and others.
All should be suffused with love:
this is the teaching of the Buddha.

164. 所以，修習慈悲觀，應是為自己與他人。大家應該充滿愛心，這是佛陀之教誨。(Miln.394.；CS:pg.379.)

165.Whoever makes love grow
boundless, and sets his mind
for seeing the end of birth:
his fetters are worn thin.

165. 凡讓愛心無邊際地滋長，並將心專注於觀察再生的結束，他所受束縛便減少。(*It.21.)

18. Sukhavagga (Happiness)快樂

166.One who later wishes to do
the things he should have done before
falls away from happiness
and long afterwards repents.

166. 在事後才想要做早就該做之事的人，會喪失快樂，並事後懊悔。(Thag.(3-3.Bākulattheragāthā)v.225.)

167.Slay anger and you will be happy,
slay anger and you will not sorrow.
For the slaying of anger in all its forms
with its poisoned root and sweet sting —
that is the slaying the nobles praise;
with anger slain one weeps no more.

167. 滅除憤怒，你將會快樂；滅除憤怒，你不會悲傷。將各種各樣的憤怒，連同毒根與甜刺一起滅除，乃是聖者所讚的。滅除了憤怒，人不再哭泣憂傷。(*S.7.1./I,161.；cf.《雜阿含 1158 經》，《別譯雜阿含 81 經》，S.11.21.；DhpA.v.399.)

168.What others call happiness,
the noble call pain;
what others call pain,
the noble call happiness.
Behold this Dhamma hard to comprehend
by which the dull are utterly baffled.

168. 他人稱為之快樂的，聖者稱之為痛苦；他人說成是痛苦的，聖人認為是快樂。瞧這佛法深奧難懂，愚者完全困惑不解。(*S.35.136./IV,127.；cf.《雜阿含經》210、308 經)

169.Always happy is the holy man
who is wholly free within,
who is not stained by sense desires —
cooled is he and free from clinging.

169. 經常快樂的是智者，他內心完全自由，不為感官之歡染污，他平靜、並且不執著。(*S.10.8./I,212.；cf.《雜阿含 592 經》，《別譯雜阿含 186 經》)

170.The happiness of sensual lust
and the happiness of heavenly bliss
are not equal to a sixteenth part
of the happiness of craving’s end.

170. 感官之欲所得之樂，與神仙般之樂，還比不上息滅貪欲所得之樂的十六份之一。(*Ud.11.(2-2. Rājasuttaṁ))

171.With all his attachments cut,
with the heart’s pinings subdued,
calm and serene and happy is he,
for he has attained peace of mind.

171. 割除了所有的牽扯，征服了心中的渴望，他平靜、安詳、快樂，因他的心已達到和平。(*S.10.9./I,212.；cf.《雜阿含 592 經》，《別譯雜阿含 186 經》)

172.A monk who has abundant joy
in the Dhamma taught by the Buddha,
will attain peace and happiness,
with the calming of the constructs.

172. 比丘從佛陀所教之佛法中獲得許多喜悅，他將達至和平、快樂及心念的平靜。

(Thag.(1-2-1.Cūḷavacchattheragāthā)v.11.)

173.Solitude is happiness for one who is content,
who has heard the Dhamma and clearly sees.
Non-affliction is happiness in the world —
harmlessness towards all living beings.

174.Freedom from lust is happiness in the world,
the going beyond all sensual desires.
But the crushing out of the conceit "I am" —
this is the highest happiness.

173. 對於知足，曾聽聞佛法，並了解佛法的人，獨居是快樂的。沒有苦惱、不傷害眾生則是世間之樂。

174. 擺脫貪欲、超越所有感官之欲是世間之樂。但棄除自負的「我是」為至上之樂。(*Ud.p.10.(2-1.Mucalindasuttaṁ))

175.The fully perfected Buddha has taught
Nibbāna as the highest happiness —
without grief, immaculate, secure,
the state where all suffering ceases.

175. 圓滿完美的佛陀教導我們涅槃為至上之樂——沒有悲傷、毫無瑕疵、平定安穩、所有痛苦皆被消滅之境。

(Thag.(3-3.Bākulattheragāthā)v.227.(=v.263.))

19. Tuṇhivagga (Silence)寂靜

176.Develop the quiet even state of mind,
when praised by some, condemned by others,
free the mind from hate and pride
and gently go your way in peace.

176. 發展平靜之心，當被一些人稱讚，另一些人譴責時，把心從瞋恨與傲慢中解放出來，安祥、平和地走上你的道路。(*Sn.v.702.)

177.Learn this from the waters:
in mountain clefts and chasms,
loud gush the streamlets,
but great rivers flow silently.

177. 從水流中學得這道理：在山中之裂縫與裂口，小溪喧噪地涌流，但大河中之水則靜默地流著。(*Sn.v.720.)

178.Things that are empty make a noise,
the full is always quiet.
The fool is like a half-filled pot,
the wise man like a deep still pool.

178. 空的東西才發出聲音，盈滿的常常平靜無聲。愚者有如半滿之壺，智者則像又深又靜之池。(*Sn.v.721.)

179.Silent in body, silent in speech,
silent in mind, without defilement,
blessed with silence is the sage.
He is truly washed of evil.

179. 保持身體寂靜、言語寂靜、心念寂靜及毫無污點，賢者從寂靜中受惠，真正地洗掉罪惡。(*It.56.)

180.Peaceful, quiet and restrained,
speaking little, without conceit —
such a one shakes off all evil
as wind shakes leaves off a tree.

180. 和平、沉默與自制、靜默少言、不傲慢自負——這人除去所有罪惡，有如風刮盡樹的葉子。

(Thag.(1-1-2.Mahākoṭṭhikattheragāthā)v.2.)

181.Let one with sight be as though blind,
and one who hears be as though deaf,
let one with tongue be as though dumb,
let one who is strong be as though weak.

181. 讓有視覺的有如瞎子，有聽覺的有如聾子；讓有舌頭的有如啞吧，強壯的有如虛弱。

(Thag.(8-1.Mahākaccāyanattheragāthā)v.501.)

182.Having attained the meditative state
where all thoughts come to a stop,
the disciple of the perfected Buddha
thereby possesses the noble silence.

182. 當達到入定階段，一切思維停止，完美佛陀的弟子，因此擁有神聖之寂靜。

(Thag.(14-1.Khadiravaniyarevatattheragāthā)v.650.)

184.The wise one in the midst of an assembly
should not speak excessively long.
He should let himself appear
like a simpleton or a dullard.

183. 智者在集會中，不應滔滔不絕，他應表現得大智若愚。

(Thag.(10-6.Vaṅgantaputta-upasenattheragāthā)v.582.)

184.In this both mighty beings agree,
the enlightened sage and the elephant
with tusks resembling the poles of plows:
both love the solitude of the forest.

184. 覺悟之賢者與長著似犁柱般之牙的大象，這兩個了不得的生命都同意：他們喜歡在森林獨居。(*Ud.p.42.(4-5. Nāgasuttaṁ))

185.Amidst the chirping and twittering
of the birds in the woods
this mind of mine does not waver
for I am devoted to solitude.

185. 在眾鳥吱吱啾啾的叢林中，我的心不被動搖，因為我致力於寂靜。(Thag.(1-5-9.Rāmaṇeyyakattheragāthā)v.49.)

20. Vipassanāvagga (Insight)洞察

186.Music from a five-piece ensemble
cannot produce as much delight
as that of a one-pointed mind
with perfect insight into things.

186. 聽五樂齊奏的喜悅，還比不上專注一境的心，完全洞察事物所得的快感。(Thag.(6-4.Kullattheragāthā)v.398.)

187. Those peaceful in mind, discerning,
mindful and meditative,
having perfect insight into things,
unconcerned with sense desires,
188. calm, delighting in diligence,
seeing fear in negligence,
can never fall away or fail,
for they are close to Nibbāna.

187~188 .心境和平、眼光敏銳、念念分明、深思熟慮、完全洞察事物、不為感官之欲所誘惑、平靜、樂於辛勤、畏懼怠惰的人，將不會墮落失敗，因他們已趨近涅槃。(*It.39-40.)

189.They do not lament over the past,
they yearn not for what is to come,
they maintain themselves in the present,
thus their complexion is serene.

189. 他們不悲嘆過去，他們不渴望將來，他們置身於現在，所以，他們的氣色從容寧靜。(*S.1.10./I,5.；cf.《雜阿含 995 經》，《別譯雜阿含 132 經》)

190.The past should not be followed after
and the future not desired;
what is past is dead and gone
and the future is yet to come.

190.勿追想過去，勿向望未來。過去已了斷，未來還未來。
(*M.131./III,187.、189，M.132./III,190、191)

191.But whoever gains insight into things
presently arisen in the here and now,
knowing them, unmoved, unshaken,
let him cultivate that insight.

191. 當下任何法，此時此地觀。不碎不動搖，智者當增益(洞察力)。(*M.131./III,187.、189，M.132./III,190.、191.，M.133./III,193.、198.，M.134./III,200.、201.)

192.Establish the mind, set it up
in one-pointed stability;
look upon all formations
as alien and as not self.

192. 修習心念，使之達到專注於一境的穩定，觀視所有組合物為虛幻及沒有自性的。(Thīg.(7-1.Uttarātherīgāthā)v.177.)

193.The body is like a ball of foam,
feelings are like bubbles,
perception is like a mirage,
mental constituents like a pithy tree,
and consciousness like a magic trick.

193. 身體（色）像一團泡沫，感受（受）像水泡，辨知（想）像海市蜃樓，心念（行）像軟髓之樹，意識（識）像魔術戲法。(*S.22.95./III,142.；cf.《雜阿含經》265、953 經，S.48.50.，《別譯雜阿含 346 經》，大正 No.105《五陰譬喻經》， 大正 No.106《佛說水沫所漂經》)

194.Knowing the world in full directly,
the whole world just as it is,
from the whole world he is freed;
he clings to naught in all the world.
195.This sage all-victorious
with all bonds loosened,
has reached perfect peace:
Nibbāna that is void of fear.

194. 直接徹底認識世界，知道整個世界是如此。從這世間中得到了解脫，對世間的一切，他不執著。(*It.122.)
195. 棄除了所有束縛，這聖人取得全面勝利，他達到了完全的寂靜，即沒有恐懼之涅槃。(*It.122.)

21. Buddhavagga (The Buddha)佛陀

196.As the lotus is born in the water
and grows up beneath the water,
yet remains undefiled by the water,
fragrant and beautiful.

196. 有如蓮花從水底生出與成長，始終不被濁水所污染，依然芬芳、美麗。(Thag.(15-2.Udāyittheragāthā)v.700.)

197.Just so the Buddha is born in the world,
grows up and dwells in the world,
but like the lotus unstained by water
he is not defiled by the world.

197. 同樣的，佛陀在這世間出世，在這世間成長與居住，但不為塵世所污染，好比蓮花不為濁水所污染。
(Thag.(15-2.Udāyittheragāthā)v.701.)

198.The mighty ocean, the earth so broad,
the mountain peak or the wind
are not adequate similes to describe
the awesome freedom of the Teacher.

198. 澎湃大海、廣闊土地、高峰或大風，都不是適當譬喻，以形容本師令人敬畏的自由。
(Thag.(17-2.Sāriputtattheragāthā)v.1013.；CS:v.1012)

199.Who can measure the immeasurable one?
Who can fathom and determine him?
To try to measure the immeasurable one
betrays a mind devoid of wisdom.

199. 誰能衡量那無法衡量的？誰能了解及斷定他？試圖衡量那無法衡量的，顯示它是個缺乏智慧的心。(S.6.8./I,149.；cf.《雜阿含 1193 經》，《別譯雜阿含 106 經》， 一卷本《雜阿含 5 經》)

200.When in the forest, amongst the roots of trees,
or when retired to an empty place,
just call to mind the Buddha and
no fear or trembling will arise.

200. 處在森林裡、眾樹根中或空地上，只要想起佛陀，就不會恐懼或發抖。(*S.11.3./I,220.；cf.《雜阿含 981 經》，《增壹阿含 24.1 經》)

201.When the Buddha teaches others
he does so out of compassion,
because the Tathagata is wholly freed
from both favor and aversion.

201. 佛陀教導他人，乃是基於慈悲心，因為如來已不受約束於害怕受責或貪圖受益之心。(*S.4.14./I,111.；cf.《雜阿含 1097 經》)

202.It is certain that the sun will rise
when the darkness of night fades away;
so too the words of the supreme Buddha
are always certain and reliable.

202. 肯定地，當黑暗之夜消失後，太陽就會升起；至上佛陀之言語，總是同樣地肯定與可信。(JN.122.)

203.Deeply reverent towards the Teacher,
reverent towards the Dhamma and Sangha,
reverent towards vigilance,
having kindness and good will:
a monk like this cannot fail,
for he is close to Nibbāna.

203. 萬分尊重本師、專重佛法與僧團、尊重警覺、仁慈與善念，如此比丘不會失敗，因為他已趨近涅槃。
(*A.6.32./III,331.；A.7.31./IV,28.，T.1536《集異門足論》第十五(T26.429.3))

204.So stir up your energy now,
be skillful and be ever mindful.
When you have heard my voice
train yourself to attain Nibbāna.

204. 現在振奮精力、善於修習、念念分明，當你聽到我的聲音，修習自己以證入涅槃。(*Sn.v.1062.)

205.Those who do their best and train
in all the teachings that I have taught,
alert and meditative, shall in time
go beyond the power of death.

205.盡己所能，並依我所教導的一切修習，警覺與沉思，
有朝一日將超越死的威脅。(*S.2.12./I,52.)

22. Kittisadda (Praise)誦讚

206.Hearing your voice, O sage supreme,
my heart is filled with joy.
My questions truly were not in vain,
the brahman did not deceive me.

206. 聽到您的聲音，啊！至高聖者我的心充滿了喜悅。真的！
我的質疑沒有落空，那婆羅門沒有欺騙我。
(Thag.(21-1.Vaṅgīsattheragāthā)v.1276.)

207.You have taught me the noble practice,
you were compassionate and helpful to me.
Your exhortation was not in vain
for I am now your trained disciple.

207. 您教導我神聖之修習，您慈悲為懷，您幫助我。您之教
導並不白費，因我現在是您已受訓的弟子。
(Thag.(5-4.Sumanattheragāthā)v.334.)

208.I go for refuge to the Buddha,
to the Dhamma and to the Sangha.
I undertake the rules of conduct
which will be for my true welfare.

208. 我皈依佛陀、佛法與僧團。為我真正之福利，我受持戒律。(Thīg.(12-1.Puṇṇātherīgāthā)v.250.)

209.I shall follow that eightfold path,
griefless, immaculate, secure,
the straight way by following which
the great sages have crossed the flood.

209. 我會修習八正道——沒有悲傷、不染污穢、平定安穩，佛大聖者憑此直道渡過洪水。

(Thīg.(13-5. Subhākammāradhītutherīgāthā)v.361.)

210.I will now go from town to town,
I will go from city to city,
praising the Buddha and the Dhamma
so excellently taught by him.

210. 我現在將從市鎮到市鎮、城市到城市讚揚佛陀，及其卓越之佛法。(Sn.v.192.)

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〔經論縮寫〕

A.　Aṅguttara Nikāya　（增支部）

Miln.　Milindapañha　（彌蘭王問經）

D.　Dīgha Nikāya　（長部）

S.　Saṁyutta Nikāya　（相應部）

Dhp. Dhammapada　（法句經）

Sn.　Sutta Nipāta　（經集）

It.　Itivuttaka　（如是語經）

Thag .　Theragāthā（長老偈）

J.　Jātaka　（本生經）

Thīg.　Therīgāthā（長老尼偈）

JN.(=JA.) Jātaka Nidānakathā（本生經因緣註）

Ud.　Udāna　（自說經）

M.　Majjhima Nikāya　（中部）

標示在 Dhammapada（法句經）、Jātaka（本生經）、Sutta Nipāta（經集）、Thag. Theragāthā（長老偈）、Thīg. Therīgāthā（長老尼偈）之後是偈頌數目；其餘的是標示巴利聖典學會版本的冊數及頁數。

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